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Three chapters are devoted to the discussion, in the light of biblical prayer, of modern private prayer, its nature, contents, form, and effects, and of the legitimacy and value of fixed forms of prayer in public service.

The method of the author is scientific, the spirit devout. The results of modern criticism are presupposed throughout the entire book; but, as Professor McFadyen says: "The heart of the matter is not in the least affected by the findings of criticism. A prayer is a prayer, whatever be its date, and whoever composed it."

The study of biblical prayer is of interest alike to the student of the Bible and to the man of religious life and temper, whether he be a student or not. To both, this volume will prove of interest and value.

FREDERICK CARL EISELEN

GARRETT BIBLICAL INSTITUTE
Evanston, Ill.

Egypt through the Stereoscope: A Journey through the Land of the Pharaohs. Conducted by JAMES HENRY BREASTED. New York: Underwood & Underwood, 1905. Pp. 360 + 20 maps and plans + 100 stereoscopic views.

The stay-at-homes are taken care of in this collection of material. The sight-seer takes his imaginary position at one of one hundred places in Egypt, and from each of these "standpoints" gets a view through the stereoscope. While he is enjoying with his eyes the beauties of the scene, the conductor regales his ears with a story of the history that has been made on the spot. He recalls the ancient strength, magnificence, and glory of Egypt, with all its claim on our present attention. Almost every "standpoint" gives the imaginary traveler an idea both of the present-day Orient and of some remnant of the ancient Egyptian world.

These "standpoints" begin at Pompey's pillar and are found distributed up the country as far as Khartum. The conductor's familiarity with the land of the Pharaohs, and his enthusiasm over everything Egyptian, leads us to expect just what we find, viz.: a series of vivid, picturesque, and eloquent stories. We find, too, that his expert knowledge of the history of Egypt fills his narratives with useful and reliable information about one of the oldest civilizations of the world.

By the use of the maps and plans and pictures, you can tour Egypt in your easy chair, and enjoy every mile of the trip, and thereafter be ready to include this country in your mental horizon. If you should ever visit it, you will be partially equipped for an appreciation that otherwise

would be impossible. This material equipment is put up in the substantial form that always characterizes the work of Underwood & Underwood.

IRA M. PRICE

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Realities of Christian Theology. By CLARENCE AUGUSTUS BECKWITH. Boston: Houghton, Mifflin & Co., 1906. Pp. xiv + 406. \$2.

Professor Beckwith, seeing the theological perplexity prevailing today, has attempted to show that from the standpoint of experience, however unsatisfactory may be the theoretical expositions of Christian doctrines, they yet represent genuinely vital interests of life, as tested by psychology, ethics, and modern science. The book bears the subtitle, "An Interpretation of Christian Experience." The reader who comes to it from the point of view of modern empirical science, however, will probably feel that it is in reality an apologetic for the historical doctrines of traditional theology—an apologetic which penetrates beneath the form of the doctrine in order to get at its vital kernel. The statement of the author in his preface, that there is universal agreement that, "whatever the differences of past or present explanations of Christian belief, the Christian experience of today is essentially the same that it has been from the beginning," will hardly find so universal an assent as he supposes. Experience, if it mean anything at all, must include the doctrinal beliefs of an age as well as the religious aspirations. There are doctrines which have never been disproved, but which have fallen into disuse just because the religious experience of today has changed. And it is precisely this new religious experience which makes some of the older doctrines seem artificial to many men today. A true study of Christianity, therefore, cannot assume the immutability of Christian experience.

Leaving this fundamental criticism of the method of the book, we may express our admiration of the vital way in which Professor Beckwith, with genuine historical sympathy, has penetrated beneath the formal elements of doctrine, and has discovered the essential reality of the great spiritual issues with which theology deals. The Bible is set forth as a book of spiritual experience rather than as a compendium of finished doctrines. God is shown to be a most human-like Father, even to the extent of suffering in order to redeem his children. Sin is defined in terms of ethical delinquency, not in non-moral terms of "nature." Jesus becomes the great spiritual hero of the race, expressing in himself the character of God so that contact